The Bombay Guardian.

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WEEKLY REVIEW.

—A correspondent refers to Matt. xxiv. 6. "And ye shall hear of wars and rumours of wars and there shall be famines and earthquakes and pestilences" &c. He refers also to Madame Blavatsky and Mother Shipton, and on the whole thinks the end of the world cannot be distant. We suppose the end of the world is not far off, certainly to some of us. As for mother Shipton her so-called prophecies were never heard of till this century. The passage in Matthew does not mean that the events mentioned are to be regarded as signs of Christ's coming; on the contrary the disciples were not to be disturbed by these events, being common to all ages. He seeks to guard them against being alarmed at these things.

—We have received the following notice:

"On Thursday the 14th, there was an assemblage at the Dabool church, when Mr. P. C. De Souza was appointed vice-president of the society Santissimo Sacramento and do sagrado Coracao de Jesus and new members were admitted. The vicar of the church occupied the chair."

We hope the officers of the society of the Sacred Heart of Jesus will take great care not to wound the heart of Jesus by rendering idolatrous honours to the Mother of Jesus or to any of his servants that once lived on the earth, or by trusting their eternal interests to the dictum of a priest. We beg to commend to the members of this society these words of Christ: "Who is my mother or my brethren?" And he looked round about on them who sat about him and said: "behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother and my sister and my mother." On one occasion a certain woman, evidently animated by the sentiment that has so much place among Roman Catholics, lifted up her voice and said: "Blessed is the womb that bare thee and the paps that gave thee suck." But Jesus answered: "Yea, rather blessed are they that hear the word of God and keep it." When our Romish friends repudiate and excommunicate those who seek for the will of God in the word of God, they do not show much consideration for the heart of Jesus.

—The Rev. Mr. Pentecost is an evangelist who has been much used of the Lord. But a sermon of his entitled 'Pardon and forgiveness' tries to make it appear that these two words have different meanings. He will have it that forgiveness means more than pardon. A pardon is simply a remission of the penalty due for sin: forgiveness entitles us to draw nigh to God and address him as our Father. But the difference between pardon and forgiveness is simply that the latter word is teutonic and the former Latin. In French the two words are rendered by the one word *pardon*. God is love; his love flows spontaneously towards all his creatures who are not separated from him by sin. The atonement for our sin made by Christ removes the hindrance to the communication of his love, and the same act of faith, (if the sinner understands his privileges) which obtains for him the pardon of his sins enables him to draw nigh with filial confidence to God.

—A friend living on the line of Railway between Callian and the Ghauts, speaks of the great amount of sickness prevailing among the Natives, many of whom are employed on the Railway. The G. I. P. have a physician at Lanowlee, but he is not able to do much more than attend to that station. Our correspondent suggests that the Medical mission might do well to establish a branch at Narel. Unfortunately the Bombay Medical Mission is among the things that were. The Free Church Mission has a medical mission at Tannah, and we should think they might extend their operations to Narel.

—They who have occasion to pass through the principal thoroughfares of the Native town of Bombay at this time, of an evening, will have observed that the chief room in many houses is brilliantly lighted up. This is the room in which the image of Gunputi is enshrined. Mirrors, lights, costly furniture, flowers, perfume, music and dancing are in requisition to do honour to the elephant-headed deity, brought a few days ago from the bazaar and destined in a few days to be carried in great pomp to the sea-side and there thrown in. While this reputed deity is in the house, no expense is spared to render honour to him. There are nautch parties, and friends are invited to witness the performances. Last year, it may be remembered, Sir Richard Temple attended one of these parties by invitation. We were not a little surprised that any native gentleman should have ventured to issue such an invitation to an English gentleman claiming to be a Christian. No European wishing to show courtesy to a Hindoo gentleman would invite him to an entertainment at which his deepest convictions would be outraged. Now the deepest convictions of those who receive the Bible as from God, are wounded by the homage rendered to Gunputi. Even apart from religious ideas, there is something, to European minds, unspeakably belittling in worship rendered to a revolting image like that of Gunputi. But the gentleman who invited His Excellency the Governor and other dignitaries, evidently judged that they had no such religious scruples as we have spoken of, and must have believed that they would take a pleasure akin to his own in the nautch party given in honour of Gunputi. Well, a year has gone round, and we are sorry to see the following telegram in the *Bombay Gazette* from Poona:

The Governor, the Commander-in-Chief, and other notables honoured the grand nautch party given by Balwant Venaik Shastree, a First Class Sirdar, to-day.

We can well understand that the Governor should wish to show his appreciation of any thing like a desire to entertain him on the part of Native gentlemen, and that he should be glad of the opportunity of visiting their houses and doing what he may to bridge over the chasm that yawns between Native and European society. But surely it is possible for him to do this under circumstances that would not give to his visit the appearance of complacency in heathen rites and ceremonies. As we remarked last year, it is not merely that Christian people will be pained because of this, but there are many Native gentlemen who are seeking to bring their fellow-countrymen to the recognition of the evil of idolatry, whose hands will be weakened by it. There is a great deal of room for acts of kindly interest in the Natives, on the part of Government officials, but we do not think that the absence of more substantial proofs of interest is to be compensated for by such instances of concession to their religious feelings as we have noticed.

—Among the numerous Hindoo customs adopted by the Parsees, is that of child marriage. We hope that this is to some extent being abandoned; but we see a notice of a case in which a bride of 8 years was removed from the house of her parents in Bombay to the house of the bridegroom's parents in Ahmedabad, there to receive such horrible treatment from the mother-in-law that an action is to be brought on account of it. The poor child was branded in seven different places and the parents knew nothing about it till an anonymous letter gave them an inkling of it, and led to the child's removal.

—Men pay dearly, and nations pay dearly, for forgetfulness of God. The rulers of this world whether in Parliament or in the editorial chair, have pretty much concluded that it is superstitious to believe that God has any thing to do with natural phenomena, and that the advanced thought of this age finds no connection between the conduct of a people or Government, and the course of nature. The old-fashioned piety that saw the hand of God in natural phenomena must give way to meteorology. Sanitation supersedes prayer. God allows unbelief to be its own punishment, to pick its arguments out of the dunghill of time and crow like chanticleer because of its treasure trove. But there is no greater curse than the hardness of heart and self-sufficiency induced by forgetfulness of God. As when blindness hinders the blind man from finding his way to the physician who is competent to open his eyes. In the early part of last month people in England began to be alarmed because of the continuous rain, fearing lest there should be a bad harvest; Christians proposed that there should be humiliation and confession before God on account of the dark prospect; other derided

the idea that there could be any virtue in this, or that there was any special call for repentance. Many are the sins and delinquencies of England but we do not believe that there is anything more offensive to God than this scornful denial of dependence on him for the bounties of providence; and for this reason: that misgovernment and legalized unrighteousness have their origin in this forgetfulness of God. Well, the rain has continued to fall all through the summer in England, and a few days ago came a telegram announcing that England must look to other lands far the supply for her food. It is stated that England will have to pay £35,000 000 stg. for foreign grain to keep her sons and daughters from starving. Thirty-five millions are more than the cost of several big wars. If these thirty-five millions were to come out of the one hundred and forty millions squandered in drink, it would not be a bad thing for the state; but they will not. Men will stop buying the necessaries of life, but they will not stop drinking, and the greater part of the thirty-five millions will come out of the legitimate traffic. But it is important that Christians should realize that they are not without responsibility for these calamities. Sodom would have been saved if there had been ten righteous men there, men true to God, witnessing for him with unblemished lives and offering up the prayer of faith. There are more than ten in England who have not bowed the knee to any of our modern Baals, and we believe that although the ungodliness of Great Britain may call down severe judgments upon the land, yet the witnesses for the Lord shall yet triumph in the name of their Master. We extract the following from an article entitled the Judgment of Rain in the Christian, by Major Malan.

"Year by year for some years past an annual anthem of blasphemy has ascended to the throne of the Most High from this little island. The wheat harvest has been the chosen season for this tribute of human pride and folly. Raised by his mighty hand to our place among the nations; fed day by day miraculously in this vast metropolis, and in our overcrowded cities; guarded year by year by his merciful providence through the gravest national difficulties: his mercies do not touch us. Each year, as his gift of the harvest has come round, very small has been the offering of praise, and exceeding great the boastful declarations in our public papers that we are almost independent of a harvest in Great Britain; that our ships, our commerce, our railways, can bring us food from America, Russia, and the Continent. We read of famine in China, famine in India, famine in many countries, but we go on boasting, and blasphemously attributing to our genius the enjoyment of the fruits of the earth which He alone supplies, and which He so bountifully provides. With grief and sadness of heart we write it, the sin of our nation is very great. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for."

—In his pamphlet on "the Sins and Sufferings of India," the Rev. Mr. Evans expresses the opinion that it is not to the credit of a Christian Government ruling in a conntry given to idolatry, to ignore the name of the true God and that of Christ, in its public acts. He protests also against the dishonour done to the word of God. He says that on a recent visit paid by him to a large Government school he found a class being drilled by a Pundit into all the follies and filth of one of the vilest histories of the God Krishna, the book being admitted as a Hindee class-book into the Government schools and colleges. We are very sorry to hear this, for we had the impression that Dr. Murdoch's pamphlet on "the Idolatrous and immoral teaching in Government and University Text books" had borne fruit and that there had been to some extent a correction of this scandalous thing. Mr. Evans says:

"By manifesting consistent and conscientious reverence for the Sabbath, on which especially Christian people meet for the public worship of the living God, our Government could bear strong testimony to its Christian character, without in any way interfering with the prejudices of the people."

Mr. Evans speaks in terms of strong reprehension of the Opium traffic fostered by the Indian Government. He says that no less than three millions of men perish annually in China through the use of this drug. He does not state his authority for this estimate. Sir Rutherford Alcock estimated the number of opium smokers in China at three to four millions. But those who have had better opportunities of ascertaining the habits of the people say that two-thirds of the male adults and one sixth of the women over 25 years of age, smoke it. This statement is made by Mr. Harvey of the China Inland Mission. Dr. Geo. Smith, in 1847, said that half the people of Amoy used it; that is, we suppose half the adults. There are provinces where the drug is little used. In Ningpo a city of 400,000 inhabitants, there are 2,700 opium shops. If any body would tell us how much opium a confirmed opium smoker uses in a year, and how long he lives after he becomes a slave to the habit, we can then roughly estimate how many deaths are caused by the use of the eight millions of pounds of the drug exported annually from India. Meanwhile, we know quite enough of its effects to warrant us in denouncing the traffic as maleficent in a high degree, and worthy of all execration. The men who are slaves to this habit are dead while they live, and the poor mockery of life that is theirs disappears very quickly. Says Mr. Evans; "Is it not sad to think that no less than 1,200 square miles of the richest and most productive soil in India is taken up by the cultivation of the poppy plant; the produce of which is a curse to millions of men, while that same land might be yielding wholesome food for the people and greatly tend to mitigate the distress caused by frequent famines in the country?

—We have mentioned the receipt of a copy of the second edition of Mr. Grattan Guinness' "Approaching End of the Age." Through the kindness of a friend we were enabled last year to read this work in its first edition and review it in the issues of our paper for Oct. 12 and 26, 1878. The public appreciation of the work is shown by the sale of the first edition of two thousand copies in eight months. Its acceptance is due in some measure to the admirable way in which the book has been brought out by the publishers, Mess. Hodder and Stoughton. An author could not wish for any better material embodiment of his ideas than is supplied in this instance. It is evident that Mr. Guinness has spared no pains to give the utmost completeness to this work. He has bestowed upon it an amazing amount of research. In the appendix is a list of several hundred works that have been consulted by him in the preparation of this work. The book is a *Cosmos* in its way, for it ranges through all time, all history, and grasps in its wide arms, the system of the universe. In the main, we agree with Mr. Guinness in his exposition of the prophecies. We take a different view of the meaning of the seals, but as regards the rest of Revelation, hold substantially with the author. Mr. Guinness holds fast to the opinion that the prophetical system of Times, has analogues in the periods of the heavenly bodies. As we expressed our opinion with regard to this, last year, we do not now need to speak of it. We make the following extract from this book:

"Standing face to face with Jesus Christ, the disciples of John inquired in their Master's name, Art thou he that should come or look we for another? They were answered by deeds not words. The Lord wrought Messianic miracles in their presence, and said, Go and tell John what things ye have seen and heard, that is, he did the things which it had been predicted the Messiah would do; and all were responsible to draw thence the inference that he was the Messiah. So, pointing to the church history of the last twelve centuries, we say, lo! the papacy has done the deeds which were to be done by the oft-predicted power of evil, foretold in the word of God. And we believe that Christians are responsible to draw from the historical fact the inference,—the Papacy is the power that was predicted. To neglect the evidence that proves this fact, almost to demonstration, and to speculate about possible future literal fulfilments, as the intended and main accomplishment of these sacred symbolic prophecies, is to denude them of *their sanctifying power, and to turn their keen edge of practical application. If the* Papacy is the real fulfilment, if it is the evil that was foreseen as of supreme importance (as it has certainly proved to be,) it is surely no light matter for teachers of the word to mislead others on the point. To do so, is to relieve Popery of the fearful stigma cast upon it by the spirit of propheoy, to deprive the church of the divine estimate of this anti-Christian system, and to substitute instead, wild and unauthorized speculations, about some coming man, who is, in three years and a half, to exhaust these divinely given predictions, which the church has for eighteen centuries been studying."

In pointing out this application of the prophecies, we think it well not to overlook the fact that just so far as other systems show a like spirit to that of Rome, they are likely to be involved in her doom."

—The first of the series of special meetings under the auspices of the Bombay Missionary Conference was held on Wednesday morning at the house of Major Oldham, at which place also the two subsequent morning meetings were held. The meeting was conducted by the Rev. Mr. Park of the Am. Board, Marathi Mission. He read *Phil.* 1, and afterwards made remarks on the four last verses of the chapter, dwelling particularly on the words, "that ye stand fast *in one spirit, with one mind* striving together for the faith of the Gospel." Prayer was offered and remarks were made by Messrs. Mody, Nouroji, Blake and Bowen and Major Oldham. In the evening, the large hall of the Gen. Assembly's Institution, Calbadevi, was filled with Europeans and Natives, and a most earnest and impressive address was delivered by the Rev. Mr.

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Row on Luke xxiv. 49: "Behold, I send the promise of my Father upon you." He showed the absolute dependence of the apostolic band upon the promised Spirit, and the marvellous efficacy of the Spirit in fitting them for the great work assigned to them, and showed also that it was our privilege to seek the same plenipotence of blessing, closing with some touching illustrations of the power of divine grace in our own days. A number of missionary hymns were sung under the leading of a trained choir. The Rev. Mr. Blake of the Free Ch. Mission, presided. On Thursday morning the prayer meeting was well attended and a fervent spirit of prayer prevailed. Mr. Morris C. E. presided, reading Micah iv. and deducing the lessons and encouragements furnished by the glorious prophecy contained in the first five verses of that chapter. There was a large attendence of educated Natives at the Framji Cowasji Hall on Thusday afternoon to hear the Rev. Narayan Sheshadri. After prayer by the Rev. Mr. Mackichan, Mr. Sheshadri spoke for about an hour. He began by referring to the four states into which *Mookti* or "deliverance" is distinguished in the sacred books of the Hindoos, viz. *Samipta*, nearness to God, *Saroopta* resemblance to God, *Sulokta*, being in the abode of God, and *Sayoojyta*, identification with God. Discarding the latter phrase in the sense ordinarily given to it, he pointed out how the aspirations embodied in these expressions were met by the Gospel of Christ, in whom we have access to God, conformity with God, and the hope of dwelling with God, while there is a union of the believer with God in Christ which is compared to that between the head and the body, or the body and its members. It was a most interesting and suggestive lecture and we should like to see it in print. The meeting in the evening at the Gen. Assembly's Institution was very well attended. Mr. Mackichan spoke on "Education as a Missionary agency," Mr. Jani Ali on "the present position of Native Christians," Mr. Park on "the recent growth of the Indian Church." Mr. Bowen, Chairman, made some remarks, and Mr. Grieve gave the closing address. There were anthems very happily rendered by the choir, and the singing of missionary hymns. An excellent spirit pervaded the meeting. We may have a word to say next week of the remaining services, but are thankful to say that so far the good hand of our God has been upon us in this series of meetings, and it is evident that the interest in missions is not so feeble as some imagine.

—THE Rev. A. Norton has been obliged to leave for America. He has been suffering from jungle fever a long time, and under medical advice left us last week, with his family. He came to India in 1872 to join the work initiated by the Rev. Wm. Taylor, and after labouring in Bombay with great earnestness for a year or two, proceeded to Central India, founding an independent Mission. He has been for some time, as health permitted, labouring among the Koorkoos. We also regret to say that the Rev. Mr. M'Mordie of the Irish Pres. Mission, has been obliged to leave for Europe. Mr. M'Mordie was in India from 1867 to 1874 and returned last year to this country. He has been suffering from severe illness of late.

—A FRIEND on the other side of India says: "What say you to adding a sheet to your paper, and thus making it more of a news paper, more widely read, more of a power in the land?" We live in hope. Shall we add what else he says? "There are two things I like in it: the simple thorough Gospel that it gives us, to my idea, in Christ's own spirit; and the unwatered, calm, manly expression it frequently gives of a Christian's view of passing events. This last must frequently be utterly startling to the majority of people, for Christianity is with them a myth." We promise to put in the next bitter thing we hear about ourselves. Meanwhile, we hope that the readers of the *Guardian* do not forget to pray that the editor may be guided, and the paper be used.

—With regard to the cure for drunkenness, the following are Dr. Unger's instructions: "I make a pint of tincture out of a pound of quill bark. It takes about five pints of diluted alcohol to do this. The pint is then reduced by evaporation to half a pint. The dose is a tea-spoonful every three hours, for the first and second day. Then reduce the dose to fifteen, ten and five drops. I continue the remedy from five to fifteen days; in extreme cases to 30 days. Seven is about the average. If the patient has a headache he can reduce the dose."

THE following concerning the Apostle Paul is from a letter we received some time ago:—

"I must confess that his conduct in taking a vow in Jerusalem and in appealing to the Pharisee element in the Council, perplexes me. I feel *inside* a protest against it. It does not seem to me like the Apostle's usual straightforward way of putting things."

We do not know that we are bound to find an apology for all that Paul did or said. No one can deny that he was a remarkable monument of the grace of God and that the wisdom from above rested upon him pre-eminently; but neither can any one affirm that he made no mistakes and failed in no particular, after his designation for the work of an Apostle. As a matter of fact, there is perhaps no other character that so well bears the most searching analysis, as Paul's does.

It was for the sake of appearances that Paul took the vow mentioned in Acts xxi., the object of it being to convince those Jews who believed on Christ, but were still zealous for the Jewish law, and were on that account in a measure tolerated by the other Jews in Jerusalem, that he was not what they had been led to believe he was, a rejector of the obligations of Judaism for Christians. Paul's position with regard to this matter appears to have been this; he denied that the Mosaic law was binding on the converted Jew, as a means of justification, though he admitted the propriety of its observance to some extent as a matter of expediency, for the sake of the Jews to whom the neglect of it would seem like ungodliness. It was not intended that the transition from Judaism to Christianity should be like that from a false religion to Christianity, abrupt and immediate. Judaism was from God. They who believed on the Lord Jesus would gradually come to see that Christianity comprehended in itself all that was essential and not temporary in Judaism; and one by one, they would lay aside the peculiarities of the earlier system. It was to keep the feast that Paul went up to Jerusalem at the time we are speaking about. Let us bear this in mind. He did not go up to Jerusalem to denounce Judaism; this was not his mission; he claimed to be a true Jew; more worthy of the name than they were who did not believe on Christ. What he affirmed was that it was a great mistake on the part of the Jews to imagine that a man ceased to be a Jew when he became a Christian. He did not wish them in the first instance to lay aside any Jewish observances; he wished them to receive Jesus as the Christ and to put their trust for salvation in him alone. And there were many Christian Jews in Jerusalem zealously observing the law, and it was desirable that these should recognise the apostolic character of Paul, and that his visit should be made a blessing to them. So the Apostle James and other influential men in the church recommend him to make it plain to all that he was not there for the purpose of opposing the observance of the Mosaic institutions, by taking upon him the work of releasing four brethren from their vows. We incline to think that Paul made a mistake, the mistake, of submitting his own better judgment to the device of the leaders of the Jerusalem church. It was while Paul was engaged in carrying out this scheme, before the seven days of the purification were ended, that he was set upon by the Jews. They had seen him in the city in the society of one of his Ephesian brethren and this did more to arouse suspicion than all the ceremonies did to allay it. They who took the lead in this onset were Jews from Asia, that is, from Ephesus or the neighbourhood, who had much to say about the anti-judaising preaching of the Apostle. We incline to think that if Paul had been left to himself, he would have got on quite as well with the Christian Jews of Jerusalem and with the Jewish population. The case was not however parallel to that mentioned in Gal. ii., when Paul resisted Peter to the face. The movement which he was then called on to resist was a serious abridgement of the liberties of his Gentile brethren. In the later instance, Paul was actuated by right motives; but we doubt if he pursued the best course.

With regard to the other case mentioned when Paul cried out in the Council, "Men and brethren, I am a Pharisee, the son of a Pharisee," we do not think that there was anything objectionable in the course pursued. The Pharisees were scriptural and the Sadducees unscriptural in the matters about which they differed, specially the resurrection of the dead, and Paul considered that the Sadducees were not competent to sit in judgment upon him because in teaching the resurrection of Jesus he was teaching that which was diametrically opposite to their articles of faith; but the Pharisees were not thus debarred. The Pharisees understood perfectly what he meant when he cries out "I am a Pharisee," they understood that he was simply calling attention to the fact that he held the doctrine of the resurrection, and could not be fairly tried by those who denied this doctrine.

WHAT is the use of going to church if not to be made better? I never feel satisfied when I sit in church unless the preacher strikes some of my sins, and arouses me out of some of my stupidities.

The Bombay Guardian.

SATURDAY, AUGUST 30, 1879.

DID CHRIST RISE AGAIN? IX.

We have not yet said all we want to under the eighth proposition, that the resurrection of Christ was to the disciples life from the dead in a fuller, higher, more potent sense than they had ever dreamed of.

On the evening of the first day of the week, the eleven, or rather, the ten, for Thomas was not present, were taking their evening meal together. It was in Jerusalem and for all we know may have been in the same room in which our Lord had eaten the passover with them three days before. The doors were fastened for fear of the Jews; they could not be sure but that the authorities might think it prudent to sieze them. Simon-Peter has just been endeavouring to convince the others that Jesus had risen, telling them that he had himself seen him. James says: "Peter, it seems us more reasonable to conclude that you are under an illusion in this matter. It may have been an ocular deception. Having heard the story of the women who imagined they had seen him, you went to and fro expecting to see him and greatly desiring it, because of the deep grief in which you have been plunged since Thursday night, and your ardent feelings have combined with some special circumstances to make you believe that you had met him. Your mind is somewhat disordered by grief." "But do I not know my Master, my Lord, whom I have followed these three years and more? Is it likely that I would be deceived by my senses? I saw him; I spoke with him; he touched me." "Oh it must have been his spirit," said Philip. Peter answered, "Do you remember that night on the Sea of Galilee when we were toiling in rowing, and Jesus came to us upon the water? We all thought it was a spirit; but it turned out to be Jesus himself. And it was not in thick darkness but under the light of the sun that I saw Jesus to-day."—A knock is heard at the door. One goes and makes enquiry who is there, and presently the door is opened cautiously to admit the two disciples who had just returned from Emmaus. Cleopas says: "We have important and cheering news to give you. To-day we were on our way to Emmaus when the Master joined us and accompanied us. At first we did not know him; God hindered us from recognizing him in order that we might first learn from him to understand the Scriptures concerning Messiah. For he brought to our notice several passages of Scripture which plainly teach that the Messiah had to suffer and die for our sins and then rise again. We persuaded him to break bread with us at Emmaus, and while we were eating together, suddenly our eyes were opened and we saw Jesus before us as plainly as we have ever seen him; and then he vanished out of our sight, leaving us filled with joy because of the new light thrown upon the crucifixion. Christ died to save his people from death according to the Scriptures." The others looked at one another. "Will you still doubt?" Said Peter. But Andrew said: "Dear brother, do you not see how much there is that is unsatisfactory in the report of these brethren? A strange thing truly that nobody should recognize our Jesus at first! That one should be in his company half an hour and not know him." And John said: "Is it at all likely that he would appear to these brethren before appearing to us his Apostles? Are we to conclude that he has rejected us from the Apostleship, and refuses to have any thing more to do with us? No, I cannot believe that Jesus of Nazareth has risen from the dead; if it were so he would have come to us immediately." While they are thus speaking they become suddenly aware that Jesus is there in their midst. He had not needed to enter by the door; as he had walked upon the waters, so he had miraculously made a way for himself into the chamber where the disciples were. It was fitting that they should begin to learn that Christ was with them always. "Peace be unto you," he says. But they were filled with alarm; they thought it was an apparition. He shows them his hands and his feet, with the marks of the nails that had pierced them; he showed them his side, bearing the mark of the wound made by the spear. They yet believed not for joy and wondered. It was delightful to think that Christ had risen but it was too good news to be true; they had drunk such a bitter cup of disappointment, that they shrunk from having their expectations again excited to be dashed again. They had had enough of disappointment. Instead of clutching, as some suppose they naturally would, at any feather of hope to buoy up their sinking spirits, they abhorred the very idea of having any thing more to do with hopes that might be dashed to the ground. They refuse to believe upon any thing less than the most irrefragable proof. We ask particular attention to this state of mind. It is very evident that they were as little disposed to believe in Christ's resurrection as any person could possibly be. Nothing appeared to them more forbidding than the idea of going back to their old hopes and expectations, which had been the means of plunging them in such profound misery. Still, they found it hard to disbelieve the evidence of their senses. Christ sits down with them at their meal, and makes it very evident that he is not a disembodied spirit, not an apparition, but the Lord himself. And he proceeds to unfold to them the meaning of the prophetical Scriptures, and to explain why it was necessary that he should die on the cross. Now at length the scales fell from their eyes; the mystery of the Gospel hid from the beginning of the world was now at last unfolded. Something of the glory of the Gospel dispensation began to dawn upon them. They began to perceive that Christ had purchased by his death salvation for sinners of all mankind. He then left them and they did not see him again until the following Sunday. Thomas had refused to believe even the combined testimony of the other disciples; but is not able to refuse the testimony of Christ's actual and visible presence. Afterwards our Lord appeared to the disciples in Galilee, once at the sea-side and once on a mountain; and again in Jerusalem and Bethany, at the time of his ascension. But the great body of the people, with the rulers, were unacquainted with this testimony and were thoroughly persuaded that the cause of Christ was extinct; if the disciples ventured to move in the matter again, they would soon dispose of them. If perchance one of the disciples chanced to say to any one that Christ had risen from the dead, he was met by derisive taunts; "Why did he not come down from the cross when he was challenged to? He has confessed himself inferior to our rulers by dying at their hands. It is too late for you to trump up this story of his resurrection. The thing is transparently absurd. If he had indeed risen from the dead, he would have appeared at once to the rulers and to the world. But he takes good care to keep out of their way. Our eyes have been opened; these inventions will not go down with us." Conscious of the immense difficulty which they themselves had had in believing, the disciples saw at once how absurd would be the expectation that the rest of the Jews would listen to such a testimony from them. And so our Lord impressed upon them that they would not have power to witness for him until he should have ascended and poured out his Spirit upon them.

INTERNATIONAL BIBLE STUDY.

September 7th, 1879. Ezekiel xxxvii. 1-10.

"The hand of the Lord was upon me." I. The power of the Lord. He became fully controlled by the Spirit of God, so that he heard and saw not what his senses revealed to him, but what the Spirit of God showed him. So Paul was taken up into the third heaven but knew not whether bodily or otherwise, owing to the completeness of his subjection to the Spirit; and thus, probably, our Lord was taken to a high mountain and saw all the kingdoms of the world. There is no mountain from which all the kingdoms of the world and their glory can be seen by these eyes of ours; nor do we suppose that Ezekiel was taken bodily to a valley where he saw a vast quantity of bones turned into living men. It was in vision that he beheld this wondrous scene.

"Can these bones live?" They were very many and very dry. It was a long time since the flesh had gone from them. The men of science would have said, "Impossible; it is absolutely contrary to the nature of things." And in like manner it was humanly speaking impossible that the Jewish nation should be restored from their captivity. If in their own land, with their armies, their resources and their auxiliaries, they had not been able to resist the King of Babylon, how could they for a moment entertain the idea that in the heart of the enemy's country, deprived of influence and of arms, they could do any thing for their deliverance? It was madness to dream of such a thing. But the prophet knew that God had promised to deliver his people, and instead of replying in the negative he said, "Thou knowest." "Prophesy unto these dry bones and say, 'O ye dry bones, hear the word of the Lord." The question was if Israel could again become a nation, and not merely a nation but a nation fearing and serving the Lord, in their own land, and with their own institutions. As regards any ability of their own they were as completely defunct, nationally, as it was possible to be, being dispersed over the numerous provinces of the Babylonian empire and without any means of communicating with each other. The prophet was to be firmly assured of the Lord's power and willingness to restore them to their own land and ancient privileges, and more than that to make them faithful to

him. And he was to inspire the people whom he could reach, with his own convictions; but he was to make them understand that it was to be brought about by the great power of God and not by any scheming of their own. And it was necessary for them to live as individuals, before they could live as a state. They needed to receive the word of the Lord and the Spirit of the Lord.

"Ye shall live and ye shall know that I am the Lord." 6. All doubt and hesitancy were to be banished from their minds; they were to have an unwavering conviction that Jehovah was indeed the one living and true God.

"Come from the four winds, o breath, and breathe upon these slain that they may live." Nothing could be more sublime than this narrative. God as it were explores creation to find that which would present most difficulty to his recreative energy, in order that his people may understand that nothing is too hard for the Lord. How often have the people of God, in times when the enemy has seemed to be completely triumphant, been encouraged by this vision to expect that God would deliver them out of the hand of the enemy. How often when a church has seemed to have lost all piety and to have ceased altogether from being a witness for the Lord, has hope been inspired by this vision, followed by prayer, submission and revival. Are we not witnessing among the oriental churches something correspond ing to this glorious vision?

"An exceeding great army." 10. Still it was an army composed of individuals and it was necessary that life should come to each in order that it might come to the whole. Hear and your soul shall live, is the word of the Gospel in Isaiah.

REMINISCENCES. XXXIII.

We go on with the journal kept by Homunculus in Palestine in 1839 in the days of ignorance.

"August 25. In bed all day with rheumatism. The American missionary here is a Mr. Lanneau, a very agreeable man and very complaisant. He prescribed for me. 26. Was better, but still confined to my room. However, I resolved to accompany my friends, who were to start the next day for the Dead Sea &c. I had made the acquaintance of a M. Colin, a French gentleman who had agreed to make the excursion with us. Mr. J. went to see the Governor who promised us an escort and a bedouin sheik for the journey.

"27. Mounted our mules at an early hour and issued by the gate of St. Stephen. We met the Governor, (Mutzelim) just outside the gate and after a short conversation with him, crossed the valley of Jehoshaphat. We passed by Bethphage and Bethany. The escort did not overtake us till we reached a fountain a little beyond the latter place. It consisted of four, one of whom, the Captain, was a negro; all pretty well mounted. We arrived at Jericho about 2 p. m. We spent the afternoon under some trees and the night in a kind of court-yard. We had quite an altercation with our sheik for we wished to remain where we were under the trees. Starting ere the moon had set, we rode toward the Jordan. We noticed that our escort was reinforced by eight other horsemen. They conducted us to a very pretty spot on the Jordan. My friends bathed in the stream whose current is very rapid. We afterward rode to the Dead Sea and lingered some time on its borders. The Dead Sea is 600 feet lower than the level of the Mediterranean. There is a high ridge on the South, which is unfavourable to the hypothesis of the Jordan's once having emptied into the Red Sea. Moreover the streams in the intervening country flow northward. Remounting, we gave the word 'to San Saba.' Our reinforcement left us here. I do not remember any thing more fatiguing than this day's journey. We were without water from 6 a. m. when we left the Jordan, till we reached San Saba at 4 p. m. When we arrived, I was unable to articulate, and thought I could form some faint idea of what it is to perish by thirst. This convent of Greeks is most singularly situated in a deep glen; it is strongly built and has the look of a fortress externally. Nothing could be more weird and wild than the locality. We were shown into a beautiful little room carpeted and surrounded by divans. They gave us a dinner after which the sheik informed us that he was going to pass the night at his camp which was close by. Mr. C. acompanied him. I passed the night very pleasantly on the comfortable divan.

"Aug. 29. In about three quarters of an hour we reached the camp of Sheik Hamdan, and after some refreshments proceeded to Bethlehem, arriving at 10 at the convent. After breakfast, visited the grotto of the nativity &c. We mounted our mules at noon and rode to the pools of Solomon, which are immense constructions and to this day supply Jerusalem with water. We arrived at Jerusalem about sunset, having passed by the tomb of Rachel and the Greek convent of St. Elias. This evening Mr. C. made the discovery that his room had been entered in his absence and all his money taken. 30. We resolved to leave on the morrow and engaged muleteers for Jaffa. I was always prepared to find Jerusalem an uninteresting place, but the reality was worse than my expectations.

"31. Left early for Jaffa (Joppa). Met scores of women outside the gates bringing to market loads of the finest grapes I ever saw or tasted. We passed Alourgosh and, at the summit of the hills beyond, saw before us the plain of Sharon and the Mediterranean, a sight I hailed with joy. We arrived at 4 at Ramla and alighted at the house of the American consul. Visited the Tower of Martyrs about the origin of which I know nothing. It appeared to be of Saracenic origin. There is great abundance of the fruit saba, (Indian fig or prickly pear,) of which I am very fond. The consul treated us very well and gave us an excellent dinner.

Sept. 1. Jaffa was in quarantine, but the consul, M. Monrad, had a house in the gardens which surround the city, at which we alighted. He received us with great civility and we have reason to remember the attentions shown us by him. He is an Armenian and very rich. His country house is delightfully situated and from our apartment we enjoyed a beautiful view. The environs of Jaffa are of a rare beauty and famous for excellent fruit. The pomegranate, fig, peach, melon, grape, attain great perfection. I wrote to Mess. Zaba and Mortia and learned that they were on a hunting excursion. Seid Mourad kept us in quarantine in his own house, but though he did not dine with us, dinner was served up to us in his room. 2nd. in the afternoon M. C. came to inform me that he had chartered a *chaktour*, vessel with three sails, to convey us to Beyrout, and I rejoiced to hear it.

3. Bade adieu to our kind host and started for the port. Half way there I met two gentlemen mounted on fine Arabian horses, preceded by their sais, and they proved to be Mr. Zaba and Mr. Mortia. They insisted on alighting and acompanying me on foot. The road was so sandy that it was a labour to walk. They spent the day with us at the Lazaretto, as our captain, under various pretences, refused to start. We dined together at sunset at the foot of the ramparts.

4. This morning I had a dispute with the servant Giuseppe; he was a little intoxicated and insulted me so grossly that I paid him and dismissed him on the spot. I refused to convey him to Beyrout or pay his expenses thither. The steamer from Alexandria came along to-day and Mr. J. who had been my companion from Upper Egypt, embarked. We were to start in our boat at sundown. While we were at dinner under the ramparts, a quantity of people with their baggage arrived and we ascertained to our great astonishment that they were to be fellow-passengers with us. They were a motley group. There were eight prisoners condemned to the galleys, with their arms in a species of wooden stocks, guarded by four soldiers; a woman of the country with her children; a Turkish merchant; an Italian monk from Jerusalem; and several others. Moreover Giuseppe had installed himself on board. Having chartered the boat for ourselves alone, we told the rais that he might start without us. A great lamentation and protestation on his part followed. After a noisy and prolonged discussion, we agreed ahat all the passengers should go with us except Giuseppe, whom I obliged him to land. The rage of the latter may be conceived. We went aboard and about midnight set sail.

5. We had anticipated being at sea about 30 hours and had merely provided ourselves with fruit and bread. To-day we found that both had been spoilt by the cockroaches and other vermin. At Tantarah in the evening wo procured a little very coarse bread.

6. We were under Mt. Carmel. We landed our prisoners at the Quarantine station. These convicts consisted of an old man and his sons, one of them quite young. The causes of his arrest were these. He had persuaded Ibrahim Pacha to empower him to levy the taxes in his district assuring him that the sum hitherto obtained might be greatly increased. He succeeded in levying a much heavier amount than had previously been collected, but was convicted of having exercised unparallelled tyranny in levying it. His family were condemned to the galleys and it was supposed that he would lose his head. Perhaps the real cause of his condemnation was that the Pacha found it convenient to confiscate his goods. The family appeared so overwhelmed with sorrow, that they inspired me with compassion, though heaven knows I have little sympathy with extortioners. The widow and her children landed here likewise. It is characteristic that the woman refused to pay for her passage, alleging as an all-sufficient reason the fact that she had no money. The rais insisting, she flew into a violent passion and complained to every one of his injustice in wishing her to pay. We spent the greater part of the day under a tree about half way between the quarantine and the town of Caipha, waiting for the consul with whom my friend had business. Losing all patience we at length left our guardian and went toward the town. We were within a rod of the gates when our guardian overtook us breathless and panting, and besought us not to enter the place. Soon the report went through the town that two Franks had broken quarantine and were entering the town, and the people came running out to meet us, and stood looking at a distance. The consul arrived without further loss of time. We put off about sunset.

7. We passed Tyre (Sour) this day. The Italian monk was a most amusing personage. I never heard any one swear as he did, so violently and with ssch curious oaths. One of the favourite expletives bestowed upon the *rais* when he was in a passion, was *bestia dell' Apocalisso*. He did nothing but heap abuse upon the rais all day long, threatening to stab and shoot him and all in pure Italian. The Rais listened with great composure, not understanding a word.

PRAYER is the cup with which we go to the "fountain of living water," and dip up refreshment for our thirsty soul.

CORRESPONDENCE.

To tte Editor of the Bombay Guardian.

Dear Sir,—It had often occurred to me to ask you, or some one competent to explain the matter—(observe, however, that in doing so I have not the remotest wish to give offence and I earnestly trust that none will be taken—) as to the ground on which ministers and missionaries, whether ordained by the church of England, or that of Scotland, or by the Elders of the other Sects, assume the title 'Reverend.'

In your issue of the 3rd May p. 110, Mr. Spurgeon in his reply to the Scotch correspondent who addressed him as the 'very reverend' demurred to being thus addrssed—"for in his opinion 'reverend' and 'sinner' make a curious combination, and as he knows that he is the second he repudiates the first. To him it is surprising that such a flattering title would have been invented, and more amazing still that good men should be found who are angry if this title be not duly given to them. Very lately I myself had a letter returned because I wrote Mr. or Esq., I forget which, instead of 'Reverend' in addressing a person of whose calling I was ignorant at the time. I learnt afterwards that he was in some way connected with the C. M. S.

I would also like to know why a Bishop of the Church of England (and observe no such rank as 'Bishop' existed among the disciples of our Lord and Saviour Jesus Christ) should be addressed as 'My Lord,' or 'my Lord Bishop' and have the same honors paid him which an Earl or Duke obtains by right of birth or lineage when either is addressed? Our Saviour is spoken of by the apostles as the 'Bishop of our souls.'

Your's truly
An Enquirer.

Sir,—About a twelve month ago you very justly took Sir R. Temple to task for countenancing idolatry by honoring the Gunputtee festival with his presence. His Excellency has lately attended a *Nautch* party at the residence of a Sirdar in the Deccan! From his intimate knowledge of Indian life, Sir Richard cannot possibly be unaware of the class from which the Native Nautch girl comes, and it appears to me that to sit complacently listening to the monotonous whine of these degraded outcastes, is to set a premium on the miserable calling from which they derive their living. The loose ideas of morality prevalent among natives are nowhere better evidenced than in the unblushing freedom with which they associate with their so-called nautch girl, and in the apparent unconcern with which they introduce her into the purity of their household. The Hindoo who is ashamed to walk in the streets side by side with his mother, sister or wife, takes a proud delight in the companionship, in broad day, of the most abandoned of women. Without them, his marriage procession is incomplete, they take precedence of the lady members of his family, and all his auspicious occasions must of necessity be /dis/graced by their presence. There is something in all this moral laxity, unutterably revolting to a well-balanced mind illumined by the superior light of Christian ethics; and the present Head of Bombay Society cannot do better than show that he is governed by these ethics, and that they forbid his pandering promiscuously to all native tastes and prejudices. A good example set at the right moment by a Christian, and a Christian too in a high station in life, works wonders in a heathen land, and stamps out irreligion and immorality more effectually than a volume of sermons.

I remember, when a mere boy, going to a grand nautch at a Bigwig's. All was splendour and gayety, the flower of native society were assembled, and to add to the *eclat* of the occasion, an English gentleman, almost as highly placed as Sir R. himself, accompanied by his lady and suite, honored us with his presence. The Official—a new arrival in Bombay and apparently unacquainted with native manners, sought to improve the occasion by an unceasing round of questions. Watching attentively the grotesque movements of the dancing girls before him, and drinking in the music (?) of their voices, he inquires naturally into their history; his honest, Christian heart is shocked by what he hears; with apparent concern he glances at his fair partner, and with many apologies to his bewildered host, he quits the falsely glittering scene. This incident, unintelligible to me at the moment, made nevertheless an impression upon me, which after-knowledge has made indelible, and to this day I have never again attended a nautch party. Was mine, think you, Sir, the only heart that was touched by this assertion of manly dignity? Are we to suppose that the upright Englishman made no more converts that night by the mute eloquence of his noble example? Will Sir R. keep this before him in his future dealings with natives, or were the ethics of 30 years ago different from what they are now?

C.

How shall they hear without a preacher?

Dear Sir,—A short time ago a letter appeared in your columns advocating the establishment of a mission in Wynaad. This was followed up at a short interval by an appeal from the German Missionaries in Cannanore for pecuniary assistance in the good work. So far as I know the appeal has to my regret remained unanswered to this day and the residents of Wynaad both Native and European are in consequence left to minister to their spiritual comforts in the best way they can. I know the population of Wynaad and I think I can assert without fear of contradiction that no place is so much in want of a pastor. The population consists, besides the Natives, of Europeans, chiefly planters, of whom the Roman Catholic portion have (as they always seem to have wherever they go) a chapel of their own. The Protestants have really no such place to go to and incessant work from morning till night all the days of the week, unless followed up by healthy spiritual exhortation, drives the mind on a rest day to dissipation if nothing worse. True, these poor benighted individuals have the privilege of welcoming among them a clergyman once in three months, but these visits, being like angel's visits "few and far between," cannot, it must be admitted, be productive of much good; and what beneficial results the Lord may vouchsafe to one such visit, run the risk of being all but nullified by the time the next visit becomes due. This is specially true of a settlement where from the peculiarity of their position, from their isolation, so to speak, from the rest of the world, and from their having to superintend labourers of both sexes, the planters are necessarily beset by temptations of no ordinary character, which it is hard to combat. Again, setting the wants of the Europeans aside, the native population alone offers no contemptible field for the exercise of missionary benevolence, and the word of God will assuredly meet with earnest hearers in this as in other parts of India. If Mahe, which is a French settlement should, according to one of your correspondents, be so fortunate as to have a mission of its own, why not Wynaad which is under British jurisdiction?

A. C. Blomfield.

[The success of the Tamil Cooly Mission in Ceylon favours the opinion that a Mission in Wynaad carried on by missionaries acquainted with the Canarese and also with English, would be useful to both planters and operatives. *Ed. B. G.*]

The Gospel of Christ is a powerful medicine: it either kills or cures.

NOTICES.

The Rev. C. B. Ward acknowledges receipts of the following sums for the Goolburga Chr. Orphanage: Friend, Poona, Rs. 5; do. Balsur, 5; Amicus Dei, 150; H. W., 50; Miss W., Scotland, 12. Mr. Ward adds: Of 123 children taken from the first, 8 ran away, and 45 poor little ones died. We now have 70 in good condition, giving us much encouragement by their receptiveness of good. God has sent us since March 12, over Rs. 1,200 supplying all our need. We bless God.

Received for Grant Road Church, from S. S. "Vixen," Rs. 58; T. B. C. 5.

Epitome of News.

Saturday, August 23.

—*Bombay Gazette*: "Tewfick Pasha has consented to accept a civil list of £100,000 per annum instead of the £360,000 which was drawn by his father. Out of this he has to support the Princess, his mother, and those of his brothers who have remained in Egypt. Tewfick's great embarrassment at present is what is he to do with his father's harem! The late Khedive was very much married, indeed, and although he took with him to exile some fifty or sixty fair companions, he has left the respectable balance of six hundred more behind at the disposal of the bewildered Tewfick, who at present is obliged to disburse some £3,000 per month for the feeding alone of this vast host of grass-widows."

—Same: "A letter by Mr. Robert Elliott, *in a late issue of the Times, presents to us a fact in figures, and that by no means of a* comforting nature; for it is not pleasant to have the fact brought before us at this moment that at least £6,000,000 of Indian revenue depends upon the capacity of China to go to war with some chance of success. Notwithstanding our commercial arrangements with China, and on the whole, the satisfactory manner in which they have been carried out of late, there is little doubt that the Chinese Government would take an opportunity of shutting out Indian opium if this could be safely done. Mr Elliott refers to Sir Rutherford Alcock's evidence before the Committee of the House of Commons, and in addition to the strong opinion there expressed as to the wishes and intentions of the Chinese rulers, there is plenty of other evidence to show that the Chinese would make a sacrifice to keep out the drug. The feeling may not be so strong now as it was, but it still exists. In any case, that we are dependent upon the action of another country for the power of raising one sixth of our total net revenue in India is a circumstance which always has and always will occasion grave uneasiness to Indian financiers. Here, then, without any need for argument as to the condition of the people, the state of the Treasury, or the increasing armaments of China, is reason enough for economy."

—Same; Hyderabad, Deccan: "A gang of Arabs and Rohillas, estimated at about fifty in number, suddenly made their appearance in the bazaar adjoining the lines of the contingent artillery and broke into the house of a wealthy tanner, who was seized and wounded; but on pleading for his life and promising to point out all his property, he was not further maltreated, but all his cash and other valuables, amounting to over Rs. 1,000, were carried away. Whilst the villains were decamping with the *loot*, it would seem that they fell in with an artillery sepoy on duty, who evidently must have endeavoured to stop them, and he was forthwith shot dead by one of the dacoits. The same night, a native shroff and his wife were both murdered in the heart of the

military cantonment of Trimulgherry."

—The designation of Deputy Commissioner of Customs, Bombay, has been exalted to that of Collector of Sea Customs, and his salary has been raised from Rs. 1,000 to Rs. 1,500, rising progressively to Rs. 2,000 a month.

Is this by way of preparation for the proposed reductions?

Monday, August 25.

—The salaries of the already underpaid employes upon the Madras Railway are to be reduced twenty per cent.

—A corroner's inquest was held on Saturday, on view of the body of a Hindoo woman named Baijee, who died from the effects of a brutal assaut committed by Tookaram Coosa at Boree Bunder. The deceased, it appears, was the paramour of the accused. The assault was committed by Tookaram with his clenched fists under the influence of jealousy.

—*N. Y. Evangelist*, July 17: A son of one of the Siamese twins, Jesse Beneker, received a diploma at the New York Institution for Deaf and Dumb two weeks ago. He is eighteen years old, and though a mute, is said to be a bright and intelligent boy.

—Same: A singular case of belief in the power of simple faith to cure physical ailments has come to notice in Saratoga county. It happened in West Galway, a small hamlet of 300 population, in the extreme western part of the county, and the particulars are thought worthy of a prominent position among the news paragraphs of one or more of our daily papers. We quote from the Sun:

The inhabitants are principally farming people, exceedingly simple, and far removed from any city. The region is mountainous and sterile. Four years ago Adele Shattuck, a young woman 18 years old, was paralyzed from the effects of a violent nervous attack caused by hearing of the sudden and accidental death of a brother to whom she was greatly attached. She went into convulsions, was in a comatose condition for several days, and when her mind recovered its normal condition, she could neither talk nor use her limbs. For four years this condition was unchanged. In that time her body gradually wasted, until the skin was drawn tightly over the bones, and the flesh assumed a milky or cream color. Miss Shattuck was a devout member of the Methodist church. She has, since her prostration, persisted in believing that she would be restored to health, and she expressed her faith in the efficacy of prayer to bring about her recovery.

Three weeks ago, having been totally helpless for four years, and being regarded as incurable, the young woman one day walked down stairs, and informed her wonder-stricken parents, by signs, that she had been cured in answer to prayer. Since then her limbs have gradually become strong and pliant. Last week, at her request, the clergy and members of the three churches in West Galway met at her father's, and held a meeting for the especial purpose of praying for spiritual power to enact a further cure in this young person's case and restore to her the power of speech. Miss Shattuck soon began singing and talking,

The case is vouched for as a fact by the village folk, one of whom gave this account of it to the reporter.

Tuesday, August 26.

—There is some expectation of the Rajputana Railway being completed to Ahmedabad next year. The line is already open to the banks of the Loonie River from Beawr, and beyond that there is nothing but the level plains of Marwar before the engineers. Extraordinary efforts are being made to push the work on to completion as rapidly as possible, the *Delhi Gazatte* says, the object being to have the line completed and open for traffic before an adverse decision on the gauge has been come to by Parliament.

—A Native gentleman writes to a Madras paper as fallows; Mr. Bright strongly recommends, on grounds of noble philanthropy, and prosaic economy, the admission of natives into the covenanted service, and in theory one cannot find the slightest objection to it. But the most discouraging obstacles stand in the way of a Governor in India who may, with sincere anxiety, try to put the theory into practice. He finds to his sad disappointment, that the word 'native' does not represent a homogeneous and harmonious whole, that the people of the country can but inaccurately be called a 'nation,' that the mass is composed of the most discordant particles imaginable, that the promotion to a high appointment in the State of a Brahmin but excites the bitterest feelings of discontent in the minds of other religionists, and that the great disparity in the intellectual attainments of the different classes of men, is an obstruction, which does not permit equal and impartial selection of candidates from all castes. and classes.

—We are glad to see that young ladies have been taken on as clerks in the Madras post-office.

—*Indian Chr. Herald*: We are glad that European Missionaries have commenced preaching in English to our educated unbelieving countrymen. Formerly those Missionaries who had mastered the vernacular alone took part in the Street preaching, but those that knew only English, confined themselves to teaching. But it seems now that English education has made so great a progress that scores and hundreds of young men, and old men too, can be found almost anywhere who can and do intelligently listen to English preaching. The want now seems to be, not so much of men who would listen to English preaching but of those who would preach to them. Let the English Churches in Calcutta bear this in mind, and they will find that a heavy responsibility attaches to them. Why cannot English Christians other than Missionaries take an active part, like our good General Litchfield in the work of preaching the Gospel?

Wednesday, August 27.

—A war between the Maories and the New Zealand settlers is threatned.

Amongst the deats recorded this week are:—Lord Trimleston; Sir T. Maclear; General Hagart; General Faddy; Lieut-Col. F. F. Sankey; Major-Gen. W. D. Stanley; Col. S.C. Millett; Dr. Keith Johnston; and Mr. Fechter.

The French Chamber, while raising the stipends of village priests from 36*l.* to 40*l.*, insisted on reducing the *traitements* of archbishops from 800*l.* to 600*l.*, and those of bishops from 600*l.* to 400*l.* These figures do seem small; and it is certain that if His Grace of York found his salary reduced to 600*l.* he would consider this very strange "treatment," and certainly not a treat. The Senate are likely to object to this reduction; and the Government, siding with the Episcopate in this case, it is very probable that the prelates will carry the day in the end.

—Pace, who murdered Cole for having seduced his daughter, committed suicide in prison, Aug. 4.

Conformably with the recommendations of the British and French Ambassadors at Constantinople, an Imperial Irade has been issued appointing ten financial inspectors-general and forty inspectors. Of the former officials four are to be Europeans and the remainder natives.

Sad tidings reach us from the ancient holy city of Jerusalem as to the deplorable condition of its poor inhabitants, who are suffering from famine prices.

—*Bombay Gazette;* Poona Aug. 25: A grand entertainment was given this evening at Toolsee Bagh, in the City of Poona, by Mr. Bulwunt Venaik Shastree, a first class Sirdar, in honour of the Gunputtee festival. Amongst those present were H. E. the Governor, Captain Plant, A.D.C., H. E. the Commander-in-Chief and Mrs. Warre, Captain Spencer, A. D. C., Mr. and Mrs. E. P. Robertson, Mr. de Mean, the French Consul and Madame de Mean, Dr. and Mrs Armstrong, Mr. Adams, the Assistant Superintendent of Police, Mr. E. C. Kinchella; Rao Bahadur Sankar Pandurung Pundit, Oriental Translator to Government, Mr. Shitaram H. Chiplonkar, editor of the *Dnyan Prakash*, Mr. B. P. Sahasrabudhey, Secretary Gyan Samaj, Mr. Anna Sahib Khajgiwaley, a Sirdar of the Deccan and several others. The hall was brilliantly illuminated with chandeliers, and Mr. Balwant Venaik Shastree personally attended upon the ladies and gentlemen and decorated them with garlands of flowers and nosegays before leaving. Their Excellencies the Governor and Commander-in-Chief were adorned with special garlands. It was about half-past seven when otto of roses and *punsooparee* were distributed and the European guests all left, after spending a very pleasant evening.

—Same, Poona, 24: A very interesting ceremony was performed by Dr. Mylne, the Lord Bishop of Bombay, at St. Mary's this morning—the ordination of Mr. Winter to the office of deacon. Mr. Winter arrived from England abouu two months ago, to take charge of the Bombay Harbour Mission, of which work he has already had large experience at Hongkong.

—The Khoja Mooljee Kuchra, has been sentenced to death at Kurrachee, for the murder of another Khoja regarded as heretical.

—The Rev. Newman Hall obtained the divorce for which he appliad, the jury being convinced of the guilt of Mrs Hall.

—Mr. Macauliffe having been exonerated from the charges made against him, in the case of Chick vs, Macauliffe, the *Evening Standard*, against which an action had been brought, has paid the expenses thereof, and inserted an apology.

—As usual, says the *Indu Prakash*, from 75 to 85 Brahmins versed in the art of repeating the mantras of the four Vedas according to the orthodox system have arrived in Bombay from up-country.

Thursday, August 28.

—*Times of India*; London, 27: Lord Chelmsford received an ovation upon landing at Plymouth. His Lordship was very cordially received by the Princess of Wales on the Royal Yacht. His Lordship immediately visited the Queen, Her Majesty postponing her journey to Balmoral until after the interview.

—The *Sumatra* with English Mails, left Aden for Bombay, Wednesday, 8 a. m.

—In connexion with *The Times* newspaper there have been 21 cases of libel brought from the begining of 1872 to the present time. Of these, 14 have been abandoned before trial. In four of those that went for trial, the plaintiff did not recover damages. *The Times* has lost £3,200 in law costs in the 18 actions in which the plaintiffs got nothing, and they had only recovered £130. In two of the actions in which the plaintiffs had recovered damages neither of them could have paid a shilling if they had been unsuccessful, though it had cost *The Times* £5,000 to defend these actions.

—There is a prospect of a plentiful harvest in the Sholapore district.

—The Aden news report for the week ending Wednesday, the 19th August, states that the Indian Government steamer Dagmar, returned from Cape Guardafui that morning, bringing with her the officers, crew and passengers saved from the Dutch s. s. Overysell, which was wrecked about five weeks ago some ten miles to the south of Cape Shenariff.

—Gold in considerable quantities has been found on the Pieman river, W. Tasmania.

—*Free Church Monthly Record*: "Many of our readers are already well acquainted with the name of Miss Waterston. Her successful career at Lovedale, where for seven years she acted as superintendent of the female seminary, will be fresh in the remembrance of all who follow with intelligent interest the work of our society. We have now bidden her "Godspeed" as she enters on a new and still more difficult

and self-denying enterprise; and many will follow her with their earnest good wishes and prayers when we announce that she has already started for Lake Nyassa to join the Livingstonia Mission, as a fully qualified medical missionary. Miss Waterston is thus among the first European females who have ventured to take up their residence in the wilds of Central Africa. The only other lady who has gone to 'Livingstonia is to be the wife of the well-known missionary Dr. Laws, who so ably conducts the Free Church Mission there; and at Blantyre, the station of the Established Church of Scotland, there already resides the wife of one of the missionaries—Mrs. Duff M'Donald."

Friday, August 29.

—Simla, 28: The Political Officer at Vitakr telegraphs that the Marris have raided Khetrans and Bazdars and looted 1,400 cattle from the former and 600 from the latter. The Bejerans and the Glozanis are concerned, and that great uneasiness is felt among the tribes owing to the rumoured withdrawal of troops.

From Kandahar the deaths by cholera of Sirdars Ali Akbar and Ali Askar Khan, brothers of Sirdar Shere Ali Khan, who have recently arrived from Herat, are reported. The epidemic has almost, if not entirely, ceased in both the city and the cantonments. Weather still very warm.

—Rain fall up to yesterday, Fort, 62½ in.

—The *Indian Daily News* of Tuesday states:—Just as we are going to press, we hear that the British Resident at Mandalay has hauled down his flag and left the city.

—The *Madras Mail* states:—"The latest news from the Godavery district is more satisfactory. The rebels have been hemmed in on all sides, and over fifty of Chendriah's followers have been captured together with a good deal of their ill-gotton property, and sent to Narsapatam.

—Bishop Caldwell states that during the twelve months ending on the 30th June, the total *net* increase in the number of members of the congregations in Tinnevelly baptized and unbaptized is 4,182. This refers to the S. P. G. Missions.

—American papers announce the discovery of almost a complete skeleton of a large mastodon in the townland of New Windsor, near Newburg, in the State of New York. It was found in a "swale" or marshy bottom, which runs away for several miles and drains into the Hudson. At the spot where the discovery was made there was, some 50 years ago, a large pond, which has been in great part dried up. The excavations now made show that the soil all around is rich black alluvial mud of unknown depth, indicating that ages ago there was here a wide-spreading marsh or lake.

—*Times of India*: "We have received a copy of a book of travels in Persia by an American man of business, Mr. H. Ballantine, who left this city in 1875. It is entitled "Midnight Marches through Persia," and is published by Messrs. Lee and Shepherd in Boston; it is to be had, we understand, of Messrs. Thacker and Co. and Messrs. Cooper and Co., of Bombay. The book is very well written, and possesses much interest at the present time, when all eyes are turning to the Persian Frontier, which General Lazareff's force is skirting on its march to Merv.

—Deaths last week, 472.

Selections.

LORD RADSTOCK AND CHRISTIAN WORKERS.

Home of Industry, Spitalfields.

The usual monthly gathering of Christian workers took place on Wednesday last at the Home of Industry, when a goodly number of friends from many parts assembled.

Miss Macpherson, in the course of a few introductory remarks, referred to the work amongst sailors, and pleaded earnestly for bags, which, she stated, might be made of remnants of any durable material such as linen, drugget, carpet, old table cloths, etc.—size, fourteen inches by ten. The bags when filled with tracts and books, are highly prized by Jack, and have already proved means of blessing. Miss Macpherson pointed out that during holidays at the seaside or elsewhere, ladies might employ part of their time in making such bags, and getting their friends to fill them with nice fresh tracts, and a Testament or Gospel in each. Every bag should have the Gospel of John in it, and she wished that some of the most striking and beautiful passages might be marked, so as to call the sailors attention to them. She expressed a strong desire that 10,000 of these bags might be prepared and sent her for our seamen. A large number had recently been sent to Norway, for distribution among the fishermen; and the reception accorded them by the men was most cheering. Extracts were read from a letter written by a Norwegian captain, a Christian, who spoke in warm terms of the blessing these bags of books had proved amongst the North Sea fishermen.

Lord Radstock now opened the regular meeting by asking all present to join in silent prayer. A hymn was then sung, after which a vaaiety of requests for prayer were read. One of these is well worth notice—viz, "For God's blessing on 10,000, cards, which had that day been sent out by post to that number of upper class families"—each card bearing simply four text of God's Word, nothing more; these being, "Guilty before God" (Rom. iii. 19); "Christ also hath once suffered for sins, the Just for the unjust" (1 Pet. iii. 18); "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1); "How shall we escape if we neglect so great salvation" (Heb. ii. 3). In speaking of the sending out of these, Lord Radstock referred to the great spiritual need of the West-end of London, which, in one sense, was even greater than that of the East-end. He also spoke of a proposed West-end Conference Hall, which, he believed, were it provided by the Lord, might become a means of great blessing. For these and many other similar objects he asked special prayer.

Thus exhorted, quite a spirit of prayer was manifested in the audience, and five or six, one after another, led the prayers of the meeting, bearing in mind these special points.

Lord Radstock then read and expounded 1 Pet. iii. 8—18. We glean the following extracts from his remarks:—

In connection with the first clause of verse 12. "The eyes of the Lord are over the righteous," he said: Remember, we are walking in the presence and under the eye of God. Paul wrote to Timothy, "Study to show thyself approved of God," It is one of the evils of the present day that there is a great tendency to walk before the saints instead of before God. Sometimes I feel that the Holy Ghost is being grieved by the praise which is being given to man, and not to God. We often sing—

> "Triumphant news! fight on;
> The battle is the Lord's.
> Rest not upon an arm of flesh,
> Nor count your spears and swords.
>
> "The battle is the Lord's;
> *The spoil belongs to Him!*"

But while we sing that, we act and speak as if the honour and the spoil belonged to us. We need to remember the repeated exhortation of Psalm cvii.: "Oh that men would *praise the Lord* for His goodness, and for His wonderful works!" But this can only be done by the power of the Holy Ghost. It is so easy to exclaim, "Praise the Lord!" "Glory be to God!" and yet in our hearts we may be praising the poor instrument, man.

But, again, "The eyes of the Lord are over the righteous." His eyes rest upon us, and if we are doing His work, not ours, we shall not want to lean upon crutches. I have been much struck by the words of Ezra (chap. viii. 22), "I was ashamed to require of the king a band of soldiers and horsemen, to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him." Ezra was ashamed to seek help of the king; he would not have the help of the world; he trusted in the Lord, and he was not disappointed. Now is it *our* work we are doing, or is it the *work of God?* If it be His work, then our God is sufficient for us.

"Sanctify the Lord God in your hearts." What does that mean? I think it is putting God in His right place in everything—letting Him in all things have the pre-eminence.

"Christ also hath once suffered for sins, the Just for the unjust." What did He suffer for? "That He might *bring us to God.*" Dear brethren, do we not forget that? We have got too much of a Christianity without a living God. We realize forgiveness, peace, pardon, but, alas! we forget that we are brought to the living God. Remember, we are in His presence, and we are His. Old John Newton sang—

> "Rejoice, believer, in the Lord,
> Who makes your cause His own!"

The cause is His, the work is His; we are brought to Him, let us trust ourselves implicitly to Him. Take an illustration: An old Christian on the Continent was supposed to be very ill, and we pointed out to him that passage in James which speaks of the action of the early Christians in time of illness. He thought over the matter for a night, and the next day he came and said, "Oh, yes; I see it! I desire to be prayed over." God gave a few of us grace to pray over him. After prayer, one said, "Do you think the Lord will hear you?" "Yes," he replied, "I know He will; but what shall I do with the medicine?" "If God is going to heal you, what is the use of medicine?" He thought a moment, and then said, "None. I'll throw it out of the window." The Lord rewarded his faith, and did heal him, in answer to prayer. But have we such calm confidence in our God? Remember the words, "They that fear Thy name shall put their trust in Thee." Are we not ashamed of our unbelief? The object of Christ's death was to bring us to God; and if He is with us, remember, "When Thou wentest forth before Thy people, when Thou didst march through the wilderness, the earth shook, the heavens dropped at the presence of God" (Ps. lxviii. 7, 8). There is power in the presence of God, and that is enough for us. Let us see that we are marching behind the Lord God, and then we shall find all difficulties removed. The same truth we find in Ps. cxiv., when Israel went out of Egypt, the earth trembled at the presence of the Lord.

Some young believer may be saying, "But can I be thus sure of the presence of God?" Certainly; when He putteth forth His own sheep, He goeth before them. Let us make room for the Lord, and then, though difficulties be great, it is the very time for getting blessing. With a few further remarks on Jacob's sinew that shrank, type of fleshly strength, on the failure of which the patriarch had power and prevailed, and on bearing one another's burdens, Lord Radstock concluded, after giving the following illustration of the power of God, and His willingness to answer prayer.

Some years ago, he (Lord Radstock) was talking in a church vestry to a servant of God who was about to preach. He made the remark, "I do hope you will preach the simple Gospel to-day, it is much needed." "Oh," replied the clergyman, "I don't know what to do; I would give five pounds if I was not going to preach. I have no text, no sermon; I don't know what I shall do." Prayer was proposed, and a few earnest Christians came in

and pleaded together with God for the right message; and the very words were used that "he might speak as if inspired." That very night, a gentleman said to Lord Radstock, "Do you know such-and-such a clergyman?" "I do." "Why," he said, "a most extraordinary thing happened to-day. He got into the pulpit, and at first it seemed as if he had nothing to say; and all of a sudden it came with a rush, as if he were inspired." "Well, that is just what we prayed for." That was the means of the gentleman's conversion, and he is now a useful servant of Christ. Thus let us learn to look for, to ask for, to expect, and to believe in, the power and presence of the living God; so shall it be God's work, done in God's strength, and for the glory of God's name.

A further season was now spent in prayer, after which the meeting having been thrown open,

Mr. R. Broomhall, of the China Inland Mission, expressed his deep sense of the vast importance of work for God in London. Our city being one of the most important centres of the world, souls won for Christ in it may become blessings to the whole earth. Thousands are going forth from it, day by day, to all parts of the world, and were they to carry with them Christian principles and the Word of God, they would be practical missionaries in every land.

Two other brethren spoke briefly on the work of God, after which Dr. Alexander Sharp gave as a motto for workers, "Be not weary in well-doing. for in due season ye shall reap, if ye faint not."

Lord Radstock now mentioned before the Lord the following countries and the labourers for Christ therein, bearing up each country separately in prayer—China, India, Persia, Russia, Sweden, Norway, Denmark, Germany, Belgium, Holland, Spain, Italy, and France.

A closing hymn of praise having been sung, this profitable meeting was now brought to a happy conclusion.

Miss Macpherson writes as follows to some kind helpers:—

"Beloved helpers,—Many thanks for your prayers and kind wishes, and for the parcels sent towards the outfitting of our continually enlarging family: also for the means to rescue fifteen little ones. We hope to sail on August 28th, by the 'Sardinian.' Latest date to send parcels of woollen shirts and neatly-made aprons, August 25th.

"Mrs. Merry writes that our family in Western Canada are daily decreasing, being placed in excellent homes, and that one of her sons has gone to Manitoba to take up land, and make all inquiries in aid of the work amongst the destitute."—*Word and work.*

LIBERALITY.

As a matter of fact, no one individual or sect has a monopoly of this Christian grace called liberality. It is not the exclusive property of the few. The Unitarian and Universalist denominations, for instance, are called liberal, and no doubt they are somewhat so, but have they an exclusive right to this distinction? Are they really any more so than their orthodox sisters? Let a minister preach the doctrine of eternal punishment in a Universalist pulpit, or the doctrine of the Trinity in a Unitarian pulpit, and he will be "persecuted for opinion's sake" just as vigorously as he would be were he to preach the opposite doctrines in a Presbyterian pulpit. And do not these denominations fight "orthodoxy" at least as faithfully and zealously as the evangelical churches fight "heresy"? They may be, on some points, less rigid than others, but they are not more tolerant toward those who differ from them. Their lines may be less distinctly drawn, but there is in them no more breadth or room.

Liberality is not laxity of thought or of morals; neither is it license for careless and indifferent living. When a man becomes so liberal that he ceases to go to church, and neglects to pray; when he forgets the Sabbath day, and fails to keep it holy, he is not liberal but loose. How often men are heard to say, "I am more liberal than I used to be. I used to go to church every Sunday, and say my prayers every day, but now I neither pray nor go to church nor read the Bible unless I happen to feel like it. I believe in doing as I please, and letting everybody else do the same." Is there anything liberal, or broad, or comprehensive in this? Pleasing one's self, and allowing others to do the same, is not liberality, but it is a looseness, that leads to destruction. If there is danger of cant in religion, there is no less danger of it in our boastful and mistaken liberality; and if, in the one case, cant leads to insincerity, in the other it leads, at least, in its final fruits, to immorality.

This is, in the true sense, a liberal age. There never was a time when there was so much room in the church for individual opinion and private judgment as at the present day. Within the boundaries of Christian truth, each one is quite free, in most churches, to think his own thoughts, and use his own language in expressing his convictions. This is good, for it tends to develop the individual, and to make room in the church for a great variety of minds, all differing in many respects, and yet agreeing "as touching one thing." But there is danger of going too far in this direction, and running into an injurious extreme. There is danger of degenerating into religious indifference, spiritual deadness, laxity of morals, and looseness of life, for indifferent thinking is sure to be followed by indifferent feeling, and loose thinking by loose acting. (*Advance.*)

Miscellany.

—The following is from a discourse on the words "for my sake," Matt. v. 11, by the Rev. Wm. M. Taylor, D. D.:

This principle bears with great effect upon the Christian's work for others. In seeking to benefit the brotherhood, he is animated to a nobler spirit when he remembers that he is ministering to Christ in them, and in laboring for the conversion of the sinner, he is stirred to a more enduring perseverence by the consideration that he is engaged in the service of the Lord, and is doing that which Christ will accept precisely as if it had been done for him. Thus he is kept from wearying in his well-doing, while at the same time the quality of his work is improved. Every one knows that in writing a letter, the style which he uses is determined by his knowledge of, and relation to, his correspondent. If the epistle is designed for a comparative stranger, the diction will be cold, formal, and precise; if it be meant for a business acquaintance, it will be brief and decided in its tone; but if it be intended for an intimate and confidential friend, or for a member of our own family, then the heart will well up through the sentences, and the labor of the composition will be forgotten in the joy we feel at communicating with one whom we dearly love. Now, it is quite similar with the work we do for others. Its quality depends on our relationship to them; and so if, in seeking the good of our fellow-men, we think of them alone, we shall do very little for them, and that little will be of a poor sort. But when we work on them and for them out of regard to Christ, immediately the thought of him will elevate our efforts and enlarge our designs; we shall do more, we shall do it better and we shall do it longer when we hear the words, "*For my sake.*" Ah! how much we might accomplish for our fellow-men if we thought less of ourselves, and looked less for their appreciation, but did more out of a pure regard for Christ. Our love to him would improve the fabric of our work, and would produce in us a spirit akin to his own in its performance, so that exhaustion, and sacrifices, and rebuffs, and discouragements would not be thought of because of our remembrance of him. Life would become to us then a constant worship of him, and everything we did for others would be a sacramental thing, done "in remembrance of him."

Furthermore, this principle extends to the endurance of suffering for conscience sake. It is, indeed, in this particular connection that the words occur in the passage from which my text is taken, and the thought that is beneath them is that which has sustained the martyrs and confessors of every age of the history of the Church. The remembrance of Christ's Gethsemane has sustained many a sufferer in his hour of agony, and the thought of the cross has nerved even the timid into resistence when they were commanded to obey men rather than God. See how it operated on Peter, when, after his first taste of imprisonment, he and those who were with him "rejoiced that they were counted worthy to suffer shame for his name." They sought no human honor, they wished only to prove their loyalty to Christ, and this "for my sake" lifted them up alike above the influence of blandishment and the fear of threatening. Who can help admiring such an one as the aged Polycarp, with his gray hairs streaming in the wind as he is going to the place of execution, and saying in reply to the demand that he should renounce his faith in Jesus: "Eighty and six years have I served him, and he has never done me wrong; why should I deny him now?" And though in these days there is nothing of that kind to be faced by Christians, yet they who work for Christ and seek to be ever true to him, will meet with antagonisms that will equally, if not, indeed, more severely, test their steadfastness. "I find it very hard," said a Glasgow city missionary once, "to be willing to be insulted for Christ's sake," and yet, even as he put the case in that way, the hardness disappeared, for he added, "but Jesus was spit upon for me," and with that thought he went back into the slum and was honored to bring many to the Lord. So when we feel ourselves about to give way, the cordial of these words, "*For my sake,*" will revive our patience, and lead us to imitate him of whom as he carried the load of our sins these words were written: "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously."

Finally, this principle applies with great force to the sacrifices which we are required to make. It is written by one of the apostles: "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." And the consideration of our obligation to him will prompt us to make every effort to advance his cause and promote his glory, whatever be the cost. When a son's life is in the balance we do not count our sleepless nights, or our expenses for all needful things, serious as these may be, for what are all these compared with him? And in the same way when the honor of Christ is in the case, when the success of his cause is involved, when it is a matter of failure on the one hand, or of sacrifice on the other, then the true Christian joyfully makes the sacrifice, for he hears the Master saying unto him, "*For my sake.*"

Thus alike for the emergency of temptation and the constant strain of work, for the endurance of suffering or the making of sacrifices, there is *that* in these words which will sustain the heart of the believer, and bear him through all his difficulties. Take it, you who have this day made your public confession of your faith in his name. Take it as your life long motto. Write it on the tablets of your hearts, make it a frontlet between your eyes, grave it on the palms of your hands. Let it sound in your ears as you lie down to rest at night, and as

you go forth in the morning to your daily labor; at home and abroad, in leisure and in labor, in joy and in sorrow, in life and at death, "*For my sake*," "*For my sake*," "*For my sake*." Better than all talismans this will charm away all sadness from your hearts, and keep all danger fron your souls, for it brings you under the spell of his love, and where the love of Jesus has possession, the love of the world cannot enter.

But I cannot conclude without reminding you, and myself with you, that this principle has a testing power in it which will reveal whether or not we are, as we profess to be, the followers of Christ, for is it so that we seek to resist temptation, or to endure hardness, or to do work among others, or to make sacrifices, "for Christ's sake?" So many other motives may come in to influence us in doing all these things, that we are prone to think that we are acting out of love to him, when in reality we are animated by some much lower consideration. Thus, in the matter of resisting temptation, we may be moved by self-respect, or by a regard to the opinion of others, or by the remembrance of our business interests, and we may do the right thing, but not from this Christian motive. Again, in the department of Christian work, we all know that while religion is spiritual and divine, the machinery for it is very like all other machinery, calling forth much the same talents, and offering much the same opportunities for the disply of these that other departments, say politics, or the management of a public institution, or of a large business does. Therefore it will not do to come too hastily to the conclusion, that because we are engaged in Christian work, therefore we are doing that work as Christians. We may be in it simply for the love of the excitement, or prominence, or reputation, or influence which is connected with it, and in that case we are no better men than if we were acting from these same motives in another sphere. It is not the department in which we work, but the motive from which we work that stamps our character, and only in so far forth as we labor under the influence of this principle, "*For my sake*," are we Christian indeed. But one example, here, will be worth an hour of argument. Let me, therefore, give you one from the pen of that gifted essayist and Christian apologist, who after doing signal service to his generation by the will of God, recently fell asleep. I mean HENRY ROGERS, the author of the *Eclipse of Faith*. The work which I have just named had been attacked by an adversary, to whom he replied in the most thorough manner, and at the close of his defence he wrote these words; "And now let me make one little request. I have been, as I think, rather injuriously assailed, and, what is more, that which millions as well as myself deem most sacred has also been most injuriously assailed. If in the heat of a necessarily hasty composition, I have written anything which seems unworthy of the cause of him whose claims I seek, however feebly, to advocate, then all I ask of you is, *be just*, lay the blame on *me*, and blame *me* as much as you will, but be just to him who cannot be answerable for the offences of his disciples, since if they obeyed his precepts and imitated his example, they never could thus offend. And, at all events, believe this, for it is the simple truth: that if the thought of him has not done all it ought, it hss done something. I have suppressed many, as I think, most deserved sarcasms, which sprang into my mind in the ardor of composition, and have struck out many more which had flowed from my pen, and I have done both mainly from the recollection of him." That is what the phrase "*For my sake*" leads a Christian man to do in literature. Now, have there been any similar passages in our lives when we have held back angry words, or refrained from doing a dishonorable business transaction, or meekly endured some ignominious attack, or joyfully laid some gift upon the altar "mainly from the recollection of him?" *That* is *Christianity*; all else is make-believe and tinsel. Brethren, this looks us through and through. Let us not shirk the inspection, and if when tried by it we be found wanting, let us apply again to the blood of cleansing, and, forgiven and accepted of him who died and rose again, let us begin to look at eyerything in his light, and to do everything for his sake. "*For my sake*:" this is the lever that is to lift our lives up to the Christian plane, but there is no fulcrum on which to rest it until we by faith receive the salvation which he has wrought out on our behalf. But when we truly love him who makes this appeal, we shall acknowledge it to be the strongest appeal that can be made to us. "For my sake;" the appeal has done more for the world and the Church than all things else together.

—At the Wesleyan Conference at Birmingham, a Nonconformist deputation headed by Rev. R. W. Dale, were present. The following is from Mr. Dale's speech on the occasion:

I have often said to my own friends that I heartily wished that we Congregationalists could, somehow or other, transplant to our soil what seems to have flourished so luxuriantly on yours—I mean, Sir, the class-meeting. Somehow or other Congregational soil does not agree with it. I have tried more than once to secure, here and there, in my own church, what I thought might be a preparation for such an institution. I think if it got transplanted, and fairly took root, perhaps the form of the leaf would be a little changed, and the colour of the blossom and the fruit might appear somewhat changed; but whatever might happen as the result of transplanting, I have again and again and most earnestly desired to see the principle of organisation which has done so much for Methodism reappearing in some form or another amongst ourselves. I hope I may not be considered presumptuous in having made that remark. I have a practical purpose in it. I have in my church—I don't know whether the ministers know it—some escaped Methodists. When they wanted to come in, I made a little difficulty about it, and, by the way, when we wanted to come in here, if I may venture to turn aside, we found great difficulty in getting in. I thought it symbolical somewhat of your organisation. Well, when I took to these friends of mine I told them that they would find the temperature different, and I told them that they would greatly miss their class-meetings. I always tell them that, and I refer to this subject distinctly with a view of saying this: that I always regret when I discover that a Methodist does not like his class-meeting. There may be good reasons for it sometimes. I do not suppose that the class-leaders have all the accomplishments and all the graces, and where there is not a good class-leader there cannot be a good class. It does appear to me that you have an institution amongst you of which in some sort you are trustees, We hold you responsible for preserving in its entirety the essential principle and genius of this institution. All communities of Christendom, as I believe, have their separate functions in relation to the great body of Christ, and every Church is bound to see that that which is native to its soil is cultivated and cared for not merely for the advantage and prosperity of those who are within its boundaries, but for the advantage and prosperity of universal Christendom. Whatever slight modifications may from time to time be necessary in that organisation of yours, we do venture to ask, on behalf of the other Evangelical communities of Christendom, that you endeavour to secure it permanently for the Christian world.

TELEGRAPHIC NEWS.

London, August 22nd: Advices from Cape Town up to the 5th instant state that General Sir Garnet Wolseley arrived at Rorke's Drift on the 3rd instant. It is stated on the best authority that King Cetewayo is at a kraal to the north of the Black Umvolosi with only a small body of followers.—The *Times* in a leading article announces that the court-martial on Lieut. Carey gave a sentence of guilty against him with dismissal from the service, but recommended him to mercy. The British authorities, however, have decided that the evidence did not justify his conviction, and have quashed the proceedings. Lieut. Carey will be released from arrest to-day and will retain his rank in the Army.

23rd: The Order of the Grand Cross of the Bath has been conferred on Lord Chelmsford.

Rome, 23rd: General Garibaldi is recovering from his late illness. He will return shortly to the Isle of Caprera.

Constantinople, 25th: The Commissioners appointed to consider the question of the rectification of the Greek frontier have held their first meeting. —The Turkish Government in consequence of financial embarrassments is disbanding its Reserves.

London, 25th: Heavy rains and disastrous floods still continue throught the country.—A small detachment of General Lazareff's force had advanced on the 20th July as far as Tschat. Coksiderable difficulty is being experienced with the transport; water is scarce, and there is great mortality from dysentery and fever. It is believed the advance of General Lazareff with the main body will be postponed till the cold season.

26th: General Lord Chelmsford has arrived in England from the Cape.—Russia has consented to restore Kuldja to the Chinese.

27th: A successor to Count Andrassy in the post of Foreign Minister has not yet been appointed. Count Andrassy is at present visiting Prince Bismark, who will return the visit at Vienna. These interviews are interpreted as being in connection with a future alliance between Germany and Austria. A letter from the Duke of Cambridge ordering the release of Lieutenant Carey has been published. In it he censures Colonel Harrison. Obituary.—Sir Rowland Hill.

28th: The anticipations respecting the outturn of the English harvest are most gloomy. It still continues to rain incessantly.—*At the sitting of the Greek Frontier Commissioners yesterday the Porte agreed to accept the Protocol of the Berlin Congress as a basis for negotiations.*

PASSENGERS SAILED.

Per P. and O. Str. *Australia*, 22:

Additional:

For Southampton.—Captain J A T Colquhoun Mr Henry Chilly, Mrs Haddrell and 2 children, Revd Mr and Miss MacMordie, Mr A Mayes, Mrs A Bowles, Capt A B wles, Mr A Moore, Mr R Davies, and Mr F G Eldridge.

For Brindisi.—Mr A K Oliver, Mr E Hodges, and Mr A Makenzie, C S.

For Venice.—Mr Bedale, Mr H Whymper, Mr R H F Rennick, Mr Anderson, Mr W Wright, and Mr Arath on

For Aden.—Mr Pestonjee Dinshw, Lieut H. J Davidson, and two deck passengers.

For Suez.—Mahomed Khan Effendi.

Per P. and O. Str. *Bangalore*, 29:

For Southampton.—Lieut Lee Bale an, Mr S Jones, Mr W Weaner, Mr J Nicholson, Lieut E B Anderson, and L C Jackon.

For Brindisi.—Dr S C Mackenzie, Mr G I Nicholls, Lieut Col Elliott, Mr N C Crampton & 2 infants, Rev W J Rowla d, Mr Chars, H Hill, Mr D C Macnabb, and Mr Jas. Halliday.

For Suez.—Mr E Balli, and A Bertrand.

For Aden.—Mr J Watts.

PASSENGERS ARRIVED.

Per P. and O. Str. *Gwalior*, 26:

From Southampton.—Mr H P Jacob, Mr J Atherton, Mr J H Rawlins, Mr Geo. Shoebridge, Mr P Ryan and son, Mr A E Coombs, Mrs Ward and infant, Major F C Ruxton, Cap. Lowrie, and Mr and Mrs Balcher.

From Brindisi.—Mr R Cruise, Mr A W Paul, and Dr R D Ghose.

From Venice.—Mr H de Hond, Mr D Parazzoli, and Dr. Faskin.

From Malta.—Mr P Emmery.

Per Str. *Olympia*, from Liverpool, 28:

Mr W G. Amesbury, Mr. Burrows, Mrs McClentock and two gentlemen.

Domestic Occurrences.

DEATHS.

NEEDS—August 23rd, at Parel, Mr. S. F. Needs, Locomotive Foreman, B. B. and C. I. Railway, aged 53 years.

STERLING—Aug. 25th, at Bombay, William Sterling aged 58 years.

COLE—Aug. 25th, at Byculla, dentition, Mary Aytoun Cole, child of James Cole, Inspector Government Telegraphs, Bombay aged 13 months and 3 days.

"BOMBAY GUARDIAN."

Subscriptions received from 23rd to 30th August 1879.

W. Willard, 31st December 1878, Re. 1; Jas. Legg, 2nd November 1879, Rs. 7-10; J. H. Irvine, 15th October 1879, Re. 1.

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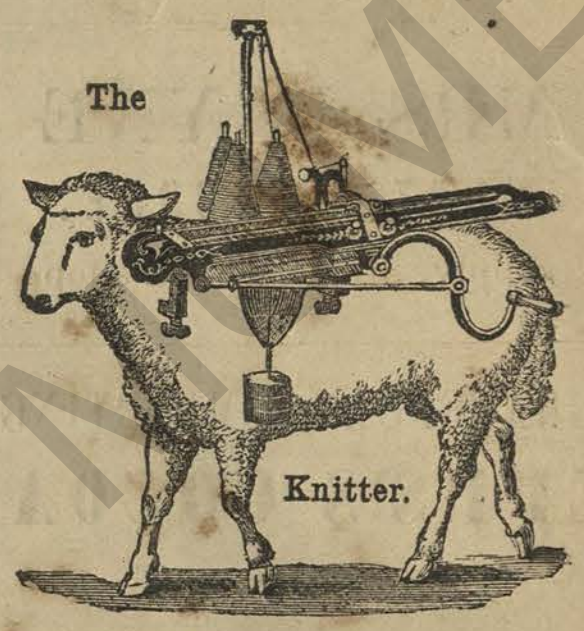

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